

Something New for the Needleworker! This Beautiful Design Can Be Transferred by the New Process Without Using Old, Tedious, Tracing-Paper Method

In the Realm of Higher Things

Artists in Goodness.

"Adorn the doctrine of God our Savior in all things."—Titus, 2:10.

By Dr. James B. Clayton.

THE doctrine referred to is the Christian religion; to "adorn the doctrine" is to beautify our belief in that religion by a life of persevering, sympathetic, consistent and comprehensive goodness; to do good, whether it be in erecting a cathedral or church, ministering to the spiritual needs of the world, succoring the fallen or the giving of a cup of cold water to a thirsty little child. Christ adorned His gospel by His life. He visited the prisoner, healed the sick, fed the poor and comforted the sorrowing. Every service that benefits mankind may be done in a rough way or in such a manner as to beautify Christ's doctrine of the fatherhood of God, the brotherhood of man and the immortal worth of the human soul, and every service thus done is an exemplification of artistic goodness.

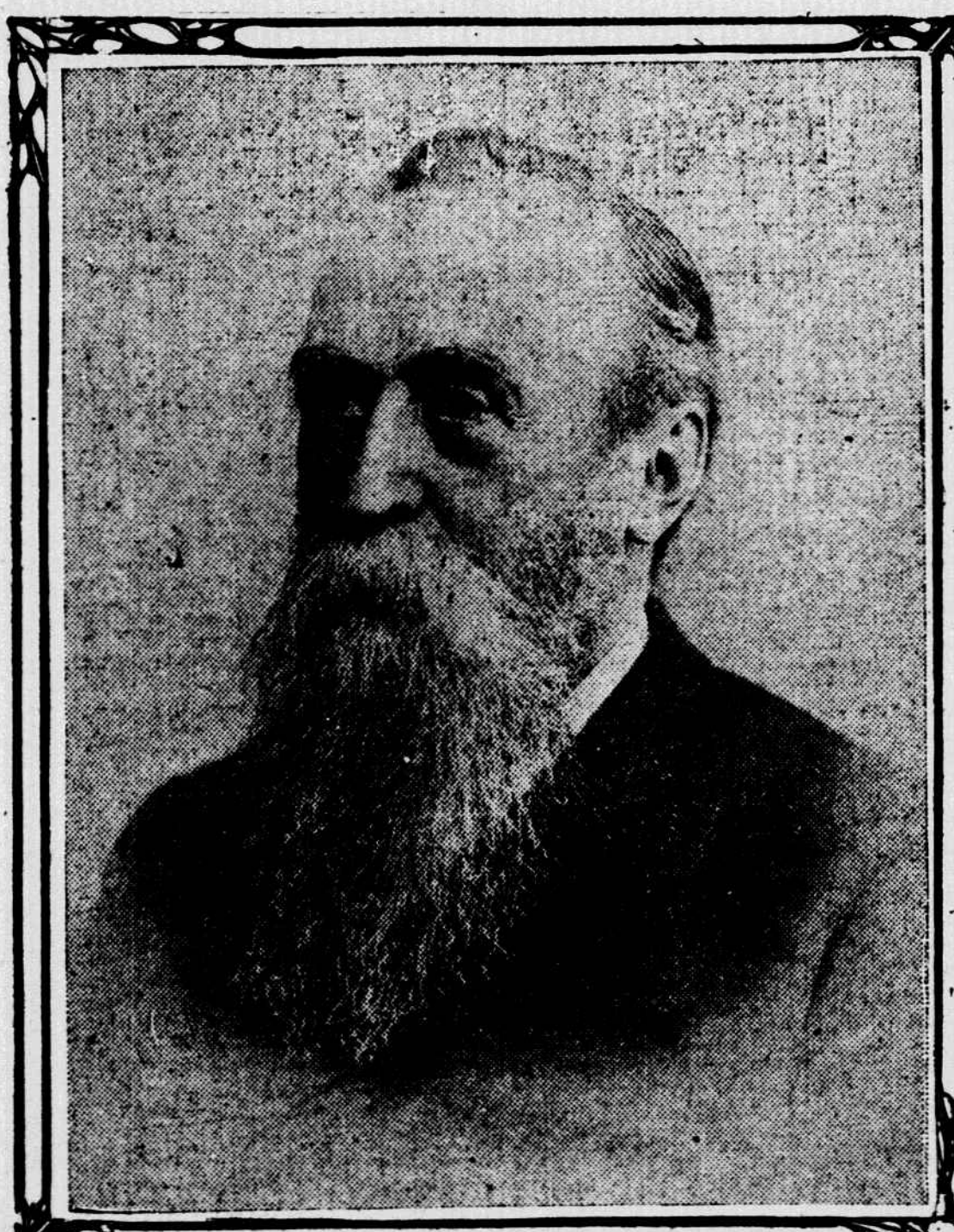
The fine arts of poetry, music, painting, engraving, sculpture and architecture cultivate the imagination and taste and refine the mind; the liberal arts of science, philosophy and history enrich the intellect, and the industrial arts add to the comfort and pleasure of living. The world is rich in its artists in color and sound, paint and music, flowers and marble, but the finest of all arts is that of doing good, for it cultivates the whole soul and lightens the burdens of living, and so adorns the gospel of Christ.

Goodness is a science, a philosophy and an art. It is a science, for it has its organized knowledge of human nature, its literature relating to the sources, principles and powers of goodness, comprising theology, psychology, ethics and religion, all of which are largely the creations of the explanations and the inspirations of goodness, in the noblest of all the sciences, that of being good. It has its philosophy, for it explains at least partially the habit of thought and the method of conduct which are conducive to the highest good. It is an art, for it has its ideals, its inspiration, its skill and its works of beauty.

Art of Doing Good.

The art of doing good: Art, not artifice; art, not artificiality. Goodness of heart, goodness of thought, goodness of word, goodness of deed, all employed with knowledge and skill in the divine task of making the world happier by making it better. Every art employs its materials and methods in creating some beautiful product, and in doing so frequently improves on nature by obscuring the bluish white revealing the beauty. The Christian soul has its defects of character and its blemish of behavior, but artistic goodness can improve on natural goodness, and make the heart pure and its works beautiful in the sight of man and God. The Christian is exhorted to "worship the Lord in the beauty of holiness."

Bishop Mallalieu.



Methodist Episcopal prelate who recently passed to the great beyond.

lated into form and color, or the sculptor's ideal is hewn out of marble, or the musician's ideal is heard in exalted melody or noble chords. That ideal is this: Man was made in the image of God; through sin that image has been obscured; but through grace and goodness, the image may be again revealed, not to disordered imaginations in trance and vision, but to all men in good deeds. "Blessed are the pure in heart, for they shall see God." "Ye therefore perfect, even as your Father in heaven is perfect." What noble ideal! What lofty faith! What majestic endeavor! Here is the task for artistic goodness; to make life divine.

For our inspiration and instruction we have that ideal, faith and endeavor revealed in Christ—Christ the faultless man, the gentle man, the kindly man, the compassionate man, the brotherly man, the ideal man of all the ages, whose life was filled with goodness of thought, word and deed; whose goodness was modest and never harsh; whose compassion was gentle, never spectacular; who was good as none other has been good. That life is our ideal, our pattern and our inspiration. We are to relieve it, not by slavish imitation of what he said and did, but by absorbing His communicable influence and power.

The Christian pupil can never excel his Master; but he can absorb his ideals, principles and methods, share his inspirations and learn his technique; and from His studio go forth as his accredited pupils to reflect His Master's spirit, in making life beautiful by doing good.

The Artistic Gift.

In one of Paul's letters there occurs the great thought that every soul is created

with some power for good, some talent for service, some gift for beautifying life. Not all can be successful musicians, painters, poets or orators; but each of us has his own gift, his own talent, his own genius; and in his effort to adorn the gospel in which he believes by a beautiful life he will best succeed by developing his own gifts in the service of man, which is the service of God.

So, besides the artistic temperament and ideal, we need teaching by precept and example and much exercise of our powers in being and doing good in our own sphere and according to our own opportunities. In this, as in all arts, the beginner's first attempts may be failures, awkward, clumsy, crude; but while he may make many failures, his effort is not lost, for it cultivates his powers, and subsequent experience will teach him how to avoid many failures and to correct his faults of design and execution, and, above all, he learns through his failures to take time and pains, and so acquires skill in artistic goodness.

For the best way to become good and to do good is to become good for some thing through the diligent use of what we are.

This finest of all arts is not confined to church endeavor; it is not the great preacher, the great teacher, the great singer who can beautify life and adorn the gospel? Every profession, every avocation, every trade, every line of work can be a means of beautifying service. The doctor, the lawyer, the civil engineer, the architect all minister to human good in great ways; could not their service become artistic as well as mechanical? The carpenter of Nazareth was more than a mechanic. He was an artist in His trade, and did His work as well as carpenter's work could be done. He was no mere hatchet and saw carpenter, for in making yokes for oxen His compassionate heart, which never forgot beast or man, prompted him to make yokes that would not gall or chafe, and He also made the yoke of duty easy, and the burden of living light. His was artistic goodness in the carpenter shop as well as in the pulpit. Is there any more trying task than that of the housekeeper? But not a few women have learned how to make housekeeping a noble form of artistic goodness. Not so with poor Martha, then and now, who makes housekeeping a burden to herself and an annoyance to others. When we consider how much health and happiness of the world depends on good housekeeping and good cooking, is it not common sense to say that a cooking stove may be an altar to God, and a well cared for table a means of grace? Let the housekeeper adorn her service by that beauty of spirit which makes for health and happiness to all that are in the house.

The Artistic Touch.

The artist may have studied all the great masters, he may have acquired a knowledge of all the principles of his art, he may have high ideals and noble inspirations, but he will utterly fail as a painter, sculptor, musician or poet unless he has the artistic touch. And there are a thousand ways in which artistic goodness employs the artistic touch. The winning smile that lights up a gloomy day; the well modulated voice that makes reproach acceptable and commendation delectable; the cheerfulness of demeanor that is better medicine in the house than all the drugs in the apothecary's shop; the knack of telling a good

story, shaped by imagination and warmed by good will; the skilled hand that gently takes hold of the burdened, gives the valued caress, soothes the hot head, or wipes away the tear; the eye that gleams with affection; all these are but a few of the artistic touches of goodness in helping others to bear their burdens, forget their sorrows, and amend their lives. And surely, if we may adorn the doctrine of Christ in such simple ways, it is worth while cultivating the artistic touch, for it will succeed when the heavier methods fail.

"Bohemia," that imaginary land where artists are falsely supposed to foregather and find inspiration. No great artist ever came out of or over dwelt in Bohemia. The air of this strange land is saturated with misadventure and heavy with fog; it is destructive to morals, attainment and achievement. It is a place where failures disfigure themselves with strange attire and mouth great names with an air of condescension. It is the far country where many a prodigal has spent and been spent, and ruined his prospects and his real gifts. No "Bohemia" for artists in goodness! Christ's method is better; it is clean, clear, clean thought, clean speech, clean deed; with a face ever turned toward the opened heavens, and a heart responsive to all human need.

The story life soon takes on the color of the skies and blossoms when life is spent in doing good; deeds, full of goodness, wait about doing good, and, therefore, His life was full of form and color; full of beauty and charm. And He possessed the artistic touch that changed the gray into shining light.

The artist in goodness is the world's benefactor and heaven's accredited evangelist. His presence is a benediction. His smile a benediction. His voice a chord of noblest music. His deed an angel's visit. In a small summer hotel the guests were annoyed by a little girl, who after dinner every day went to the piano and played some elementary piece until the guests were distracted. After playing a few notes correctly she always hit a false note, and always the same false note. One hotel, and the guests told him about the annoyance. He smiled but said nothing. Immediately after dinner he sought the child and invited her to play. He stood back of her, with his hands just above hers, and when she struck a note he struck others, weaving a beautiful harmony about of the simple tune. And when she struck that same vexatious false note, he smiled and changed the discord into a wondrous music by playing chords that absorbed it. His music added to hers, the artistic touch added to the string tone, changed a distraction into a delight. And that was artistic goodness!

Baptistal Service.

REVEREND NICHOLAS SCARITO, pastor of the Italian Baptist Mission on H street northwest, is to baptize four converts in the baptistry of Bethany Baptist Church this evening. The baptismal service will come at the close of the regular Sunday evening sermon by the pastor, Rev. Hugh T. Stevenson. As Bethany Church is regarded as the "mother church" of the Italian Baptist work in Washington, Rev. Mr. Scarito has chosen its baptistry for his baptismal service.

The work at the mission has proven specially successful since it was inaugurated several years ago, and several of Baptist denomination in different parts the converts are now preachers of the country.

What Is Christianity?

By Rev. Charles Stetzel.

SOME men have insisted that the church is Christianity. It is unfortunate that the two have been confounded, because there have been times when the church has sadly misrepresented Christ. It is sometimes said that Christianity is losing its hold upon the masses. What is meant is the church, or something else for Christianity never had a stronger grip upon the common people than it has today.

Others have said that "religion" is Christianity. A man may be very religious without being very much of a Christian. You may pick a man out of the gutter, and he will insist that he is a Baptist, a Methodist or a Presbyterian, and you will find him ready to fight for his religion; but you would not say that that man was very much of a Christian. You have heard of people who have become insane because they had too much religion, but you never heard of a man who became insane because he had too much Christianity. Nor is Christianity a scheme to increase the population of heaven. This seems to be the popular idea even among many Christian people. When somebody asked Wilberforce, "How is it about your soul?" he replied: "I have scarcely had time to think about it; I have been so much concerned about these poor slaves." If the saying of Jesus that "he that saveth his life shall lose it and he that loseth his life shall find it" is true, then the soul of Wilberforce was saved.

What, then, is Christianity? We are told that if a man have not the spirit of Christ he is none of His. Christianity is a character and a life—the possession and the manifestation of the spirit of Christ; not belief in an impossible dogma; not necessarily a belief in the inspiration of the Bible; not the church; not religion; but life. There are some Jews who have more Christianity than those who were born in the faith. But some men have given us distorted pictures of that life. It is not the life of the monk; nor is it the life of the Pharisee, who is too good to mingle with the common folk for fear of contamination. The Christian life is not the life of the stoic. The Puritans were noble characters, but for most of them this world was a howling wilderness. To them mirth and laughter were the signs of an unregenerate soul. Christianity does not command that a man shut his heart and mind to good and beautiful things in the world—the flowers and ferns, the rocks and rivers, the skies and the sunshine, the melody of music. Christ's life is a constant protest against the narrow spirit of the Puritan. He taught that every part of a man's life is part of this Christian life. He never distinguished between the secular and the religious. He taught that it is not an ethereal thing somewhere up in the skies, but that it has to do with the practical everyday affairs of life. He disregarded altogether the ecclesiastical aristocracy of the church of His day and the social aristocracy of the period. Instead of making His religion one of sackcloth and ashes, He represented the Christian life as a feast. The Jews confined the blessings of God to themselves; Christ taught that they were intended for all mankind.

Looky, the historian, surely not prejudiced in favor of Christianity, said in his history of European morals: "The three short years of the active life of Christ have done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of the moralists. Louis Kossuth, the Hungarian patriot, in speaking of the social revolution which he believed was impending, said: 'If the doctrines of Christianity could be applied to human society I believe that the social problem could be got at.'